

from the house in an unconscious state. Cold ablutions were resorted to, and consciousness soon restored; and the cordial greeting and soothing words of her husband soon quieted her nerves. All returned to the church, and Elder Curtis—as we shall henceforth call him—preached an appropriate and feeling sermon.”—*Protestantism in Mississippi*, pp. 46, 47.

Mr. Curtis is described as “a plain, honest, unsophisticated man, a sincere and spiritual Christian, and an uncompromising and zealous preacher of the gospel. * * * His wife, Aunt Pattie, as she was familiarly called by the connection, survived as a hale old lady until about 1819. She died in Jefferson county, and is buried on the plantation of Mrs. Samuel Bolls, two or three miles east of Fayette.”—*History of Mississippi Baptists*, Vol. I, p. 36.

The Mississippi Association has on hand at the present time (1908) the matter of erecting a suitable and enduring monument at the grave of Mr. Curtis, thus to mark the resting place of the first Baptist preacher in this State.

1812

Zion Hill, Amite county, gets the meeting, beginning October 17th. The Associational sermon is by Lawrence Scarborough, his text being Romans, 6:23. Letters from twelve churches are received and read, and the body organized by electing Moses Hadley moderator and Joseph J. Lawton clerk. Two more churches are received—viz., Half-Moon Bluff and Jerusalem, the former being on Bogue Chitto river, in Louisiana, and the latter in Amite county. The delegates from Half-Moon Bluff were Joseph Lewis and Joseph Erwin, and those from Jerusalem Howell Wall, Joseph Robertson and Jacob Cobb.

Elders Hadley, Scarborough and Smith were selected for the Sabbath services. Mr. Smith's initials are not given.

A letter of correspondence was received from the Georgia Association, together with the Minutes of 1811.

The Circular Letter this year is by Moses Hadley, his subject being “Union of the Churches.”

(3)

1813

The Association meets at Bayou Pierre, October 17th. Ezra Courtney preaches the introductory sermon from John, 10: 16. Moses Hadley is again the moderator, while Geo. King is selected to do the writing. It will be observed that the treasurer was not elected every year, but held the office for an indefinite time. At this meeting the second treasurer was chosen—viz., William Causey, of New Providence church.

Fourteen churches are represented and five others received as follows: Clear Creek, in Adams county; Pierce's Creek, in Wilkinson county; Bogue Chitto, in Marion county; Mt. Nebo and Peniel, in Louisiana. The messengers of these new churches were: Abraham Galtney and Joel Pate, from Clear Creek; Henry Irvine and James Crow, from Pierce's Creek; Thomas Hill and Elisha McGraw, from Bogue Chitto; Jacob Ott and Peter Bankston, from Mt. Nebo. There was no delegation from Peniel.

Correspondence was discontinued with the Georgia and Hepzibah Associations, “owing to the prohibition of conveyance.” This disturbance was occasioned by the war with England, which was going on at that time. The Circular Letter of this year has “The War” for its subject, and, although anonymous, is a remarkably fine document.

The Minute says, concerning the deaths of two prominent members: “The Association have to lament the death of their beloved brethren, John Atkins and Wilson Bolls, who, they have every reason to hope, have entered into the joys of their Lord.” John Atkins was a preacher, and Wilson Bolls was one of the delegates from Salem in 1807. Nothing further is said of their lives.

The Association has made decided progress during these seven years, viz: From five to nineteen churches; from three to 246 baptisms, and from 196 to 914 members.

Taking into consideration the scattered condition of the churches at this time, it was agreed that in future the meetings should be held within the following bounds: Salem on the north, Hepzibah on the south, Tangipahoa on the east and Bethel to the west. Hepzibah is here anticipated, coming in next year.